The Latter-Day Saints'

MILLENNIAL STAR.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. ii. 7.

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INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

April 11*th*. During the night, the mud froze hard. To any but Saints, our circumstances would have been very discouraging, for it seemed to be with the greatest difficulty that we could preserve our animals from actual starvation, and we were obliged to send off several days' journey to the Missouri settlements on the south, to procure grain. Many of the people were nearly destitute of [illegible], and many women and children suffered much from exposure to the inclemency of the weather, and from the lack of the necessaries of life, such as they were in the habit of accustomed to enjoy. But in the midst of all these temporal afflictions, the Saints were comforted in anticipation of better days; they looked forward to the time when these light afflictions should cease, and when they should have the privilege of sitting under their own vine and fig tree, with none to molest them or make them afraid. They were willing to endure hardships and privations, for the sake of escaping the unrelenting persecutions of Gentile Christians, from whom they had received for many years nothing but cruelty and the most heart-rending oppression. Their desire was to establish themselves in some lonely valley of the mountains,—in some sequestered spot, where they and their children could worship God, and obey his voice, and prepare themselves for the glory which is to be revealed at the revelation of Jesus Christ. With these glorious anticipations, cheerfulness and joy seemed to animate every countenance, and sufferings were endured without murmuring. The twelve, and other of the authorities, met in council, and determined to leave the settlements still further on our left, and launch forth upon the broad prairies on the north-west, which were for hundreds of miles entirely uninhabited.

April 18*th*. The weather is yet cold, the thermometer standing at six o'clock in the morning at 2 deg. below the freezing point. Our wagons which were sent after corn, returned, and after feeding our half-famished cattle and horses, we resumed our journey. Our teams were so weak, and the roads so bad, we were unable to proceed only about six miles.

April 14*th*. We moved forward about one mile, and encamped. Some scanty feed began to make its appearance in the wettest portions of the prairie, but the nights are still too cold for the grass.

April 16*th*. Yesterday and to-day, we progressed a few miles further, and arrived

in a very pleasant grove which we called Paradise. Latitude as determined from an observation of the Pole Star, 40 deg. 44 min. 7 sec. About one mile to the south, we found the grass very good. Here we stopped several days, a portion of the camp being about one mile north, at a place which they named Pleasant Point.

April 22*nd*. We continued our journey about eight miles, and encamped over night. Rattle-snakes were quite plenty, numbers were seen in various places about our camp; some of our animals were bitten and badly poisoned, but the most of them were cured, some in one way, and some in another.

April 24*th*. Yesterday, we travelled about eight miles, to-day, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable, at present, to pursue their journey further, and also for the benefit of the poor who were yet behind.

April 27*th*. This morning the horn sounded for all the men to assemble themselves together to be organized for labour. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cutting logs, for the building of log houses; several were appointed to build a bridge, a number more for the digging of wells, some to make the wood for our ploughs; several more to watch our flocks and keep them from straying; while others were sent several days' journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, &c., and finally, the whole camp were to be occupied about something. During this council for organization, we were well drenched in rain.

April 29*th*. This evening, the sky becoming clear for a short time, I obtained an observation of the Pole Star, and found our latitude to be 40 deg. 52 min.

April 30*th*. According to the information which we have received, several hundred wagons, with the families of the Saints, are now on their way from Nauvoo, being strung along the road for more than one hundred miles from that city.

May 10*th*. A large amount of labour has been done since arriving in this grove; indeed the whole camp are very industrious. Many houses have been built, wells dug, extensive farms fenced, and the whole place assumes the appearance of having been occupied for years, and clearly shows what can be accomplished by union, industry, and perseverance.

May 11*th*. A portion of our camp again resumed our journey, travelled about six miles, and stopped for the night. We tarried here the next day.

May 13*th*. We have travelled nearly all day in the open prairie, and, not finding timber, we were obliged to encamp without fires for cooking. We were visited by a heavy thunder-storm, which lasted all night.

May 14*th*. The prairies being much broken, and the small streams very high, we were obliged to deviate a little from our course. At noon, we stopped to let our cattle graze, during which time, we made a bridge across a small stream, and then proceeded upon the journey some two or three miles, and pitched our tents for the night. This evening, I took an observation of the Pole Star, and also a meridian observation of Spica, a star of the first magnitude, from which I determined the latitude to be 41 deg. 5 min. 46 sec.

May 15*th*. This morning, while building a bridge across a small stream, a messenger overtook us from the main camp, which was some twelve or fifteen miles in the rear, desiring us to bear a little more to the south.

May 16*th*. This morning, at four o'clock, I started out on foot and alone, to hunt, and also to look at the country; I travelled about ten miles to the south, and found myself upon the main branch of Grand river. No game or wild animal of any description to be seen, having been thinned out by a tribe of Indians, called Pottowattomies, whose trails and old camping grounds were to be seen in every direction. I returned again to camp, getting back about half-past twelve o'clock, having travelled on foot upwards of twenty miles before breakfast. P. P. Pratt had in the mean time, been some four miles to the west, and found a very beautiful grove on the east bank of Grand river, on high ground, and we resolved forthwith to proceed to the same with our camp. We arrived a little after sun set, and turning our horses and cattle out to graze, we proceeded to fence in small door yards in front of our tents, to prevent the cattle from soiling the same, as the ground was still muddy.

May 17th. We determined to wait here for the main body of the camp, which were but a few miles in the rear. I succeeded in catching a few fish with the hook, from Grand river, which was quite a rarity to us wanderers in a wild country, especially as we had now for several months been deprived of the luxuries of life.

May 18th. To-day, P. P. Pratt and myself went back a few miles on horseback, to see if we could not discover the main camp. After going some eight or ten miles east, we saw them travelling some three or four miles to the north of us, having either lost our trail or looking out for a better one. They were at such a distance from the course to our camp, that we concluded to return the nearest rout to our tents, and upon our arrival, we immediately despatched a messenger with a fresh horse to the north, to inform the main camp where we were. This evening, the most of them arrived, and encamped by our side.

May 19th. The twelve, with some others, went out several miles into the regions round about, to view the country. We found the same very broken and hilly, although well adapted to farming. We concluded to form another settlement here, for the benefit of the poor, and such as were unable, for the want of teams, to proceed further. Accordingly, the camp commenced building houses, ploughing, planting, and fencing in farms, an immense quantity of labour was performed in a very few days. And the place in a short time began to assume the appearance of an old settlement. The ground being more hilly and elevated than the prairies over which we had passed, we concluded to call the place Mount Pisgah. Towards the latter part of May, the most of the twelve, with large companies, proceeded on in a westerly direction. I remained at Pisgah until the seventh of June. During my stay, many large companies arrived from Nauvoo, the most of whom passed on, a few stopping at the settlement.

June 7th. We left Pisgah, and after about ten days, we succeeded in overtaking the main camp, not far from the north-east bank of the Missouri river, near COUNCIL BLUFFS. Thus we had been upwards of four months in passing from Nauvoo to this place, at a season of the year the most difficult for travelling, on account of the deep mud and rains. During this journey, many have suffered extremely with exposure and the want of necessary food. Some whose constitutions being feeble, were unable to endure, and sank down and died under their accumulated sufferings; but their blood will be required at the hands of the nation who have looked on coldly, and seen them driven out without stretching out a friendly arm for their protection. The greater portion of the country over which we have passed, is without inhabitants, consequently, we have had our own roads and bridges to make. We were now on the lands owned by the Pottowattomie Indians, whom we found very friendly. We were visited by the great chief of the tribe; he was an educated man and spoke English fluently. He said we were welcome among them, and kindly offered us the use of timber that grew upon their lands for fuel, or any other needful purpose; the whole tribe seemed very honourable, and treated us with the greatest of friendship. A branch of the "American Fur Company" was located here, under the superintendance of Mr. Sarpee, a wealthy merchant. By invitation, a large number of gentlemen and ladies from our camp, together with the band of music, visited the residence of the Indian agent, and gave a concert to many hundreds of the tribe: all seemed to enjoy themselves, and were full of life and gaiety. From this point we were obliged to send down to Missouri, between one and two hundred miles, to procure provisions, to make a necessary fit-out for the great western expedition. While waiting for provisions, we built a very good ferry boat, for crossing the Missouri river. Many commenced the latter part of June to cross the Missouri. On the west side of the river, we found the bluffs rise very abruptly, and it required a great deal of labour to construct a passable road, but by diligence and perseverance, we soon overcame these obstacles. But another obstacle soon made its appearance which seemed to completely hedge up our way from going any further this season; it was a call from the general government of the United States, upon the poor, persecuted, exiled Saints, to send 500 men into the service of the army against Mexico. The United States had the barefaced injustice and inhumanity to require of the Saints to go and fight their battles in their invasion of Mexico, after having suffered us to be driven from s[illegible] to state unlawfully and

unconstitutionally, with a loss of hundreds of thousands of dollars worth of property; and after the martyrdom and cold blooded butchery of scores of our men, women, and innocent children. Yes, after having seen us year after year deprived of the inheritance of our own lands for which we had paid them our money, and after suffering some 30,000 men, women, and children, to be driven from their own firesides, to wander houseless and unprotected upon the wild uninhabited prairies of the west—they call upon that same people to leave their wives and children in an Indian country, without food, without house, without friends, and without, to all human appearance, the least prospect of surviving the coming winter. Here, then, under these aggravating circumstances, what kind of a spirit do we find manifested by the Saints. We find a willingness on their part, to obey the call of that government who had treated them so cruelly. We find them enlisting, and immediately torn from their weeping families, when hunger, starvation, and death, seemed to be staring them full in the face. But why, it may be asked, did the Saints volunteer under such heart-rending circumstances? It was, because it was intimated in case of refusal, that the United States would treat us as enemies, and send an army, and cut us off in our journeyings; it was that we might show our loyalty to the laws and constitution of our country which we had ever held dear to our hearts, notwithstanding we had been exiled from all the privileges of American citizenship. It was that we might prove to all the world that we were willing to render good for evil. But humanity blushes while we still further relate the injustice of our nation. For, at the very time when 500 of our men were marching for Mexico, in the United States service, the same United States were suffering an organized army of several thousand strong, to march into the city of Nauvoo, and drive the aged fathers and mothers of these soldiers who were too poor to remove with the main body of the Saints. Yes, to put some of them to death, and force the last remaining remnant to wander over the plains of the west, where many of them perished without house or friends. This is but a faint sketch of the injustice and cruelties inflicted upon an unoffending people—a people who have ever held sacred the laws of their country, and who, rather than violate them, would ever be willing to sacrifice their lives. *(To be continued.)*

MODERN CHRISTIANITY.

A DIALOGUE, BETWEEN A BAPTIST AND AN INFIDEL.

BY J. HYDE.

A Baptist who was intently perusing a newspaper, and who appeared deeply concerned at the havoc made by the cholera in its career of desolation, remarked to a gentleman sitting near him—"The progress of the cholera is alarming—is it not?"

Infidel.—It is truly so.

B.—It ought, I think, to awaken among pious people the most lively concern for perishing souls.

I.—I presume, sir, you are a christian?

B.—I am, sir, of the denomination called Baptists. It becomes me, as I said, to be concerned for souls. May I hope that in such fearful times you are duly impressed with the obligations of religion?.

I.—I confess at once I am not; and although it may be painful to you to hear, I have to say that I am entirely infidel as to the religion exhibited to the world by the numerous sects.

B.—Oh! sir, I am truly distressed for your soul. I should like to hear your objections to our glorious christianity, culminating as it is in its meridian light. Perhaps I can remove the basis upon which you build your objections.

I.—Being so freely and kindly invited, I will do so without further preface. You were speaking of the fearful cholera. I think there is a foolish writer in your Bible named James, who had some concern for bodies as well as souls, and if I recollect right, he says something about sick people sending for elders to anoint with oil?

B.—Yes; St. James, one of the holy apostles of our Lord, does say, "if any are

sick let them send for the elders of the church, and let them pray, anointing them with oil, and the prayer of faith shall heal the sick." A glorious epistle is that of James, sir.

I.—Does your minister teach, or do his followers practice this foolish command?

B.—Oh, no, sir. That ordinance of healing and anointing with oil is done away!

I.—By what authority?

B.—I confess, sir, I cannot tell.

I.—I will inform you thereon. Your minister, with all other ministers and pious people, are too wise and infidel, like me, to follow such a foolish teacher as "holy St." James. As your ministers reject one part of the epistle, I reject the whole; thus we are both infidel in kind. I do not practice because I do not believe. You say you believe, but do not practice! Of us two you are the worst infidel, if there is bad and worse in the case!

B.—Sir, I am obliged to confess that your conclusion is startling and resistless. I wish I could overturn it, but, alas! I am unable. I tremble at being an infidel. Proceed, however, with your objections.

I.—I think you stated you were a Baptist?

B.—Yes, sir.

I.—I have a difficulty in regard to baptism upon which I would like to hear your explanation.

B.—You shall have it very freely. I hope, however, it may be more satisfactory than the last.

I.—An old foolish fisherman, Peter, I think he was called, told some silly people to be baptized for remission of sins, and thousands, I think, were fools enough to go and do as he told them!

B.—Just so. Oh! it was a glorious sight!

I.—Does your minister teach people to be baptized for remission of sins?

B.—No, sir.

I.—Have you been baptized for remission?

B.—No, sir. It is done away!

I.—Exactly so. You are all too wise and infidel to obey such a foolish ignorant man as Peter. I conclude as before: here we are infidels again, and you the worst! Bravo, infidelity. All the parsons, preachers, and pious people infidels, rejecting James and Peter.

B.—Sir, you make me feel alarmed for my religion; however, I will, if you please, hear all your objections.

I.—Jesus Christ, I think, somewhere says to his apostles, &c., Go forth without purse and scrip, the servant shall be like his Lord; and Paul says to Timothy, having food and raiment, be content. Infidel as I am, I admire such disinterestedness; but, sir, does your eloquent minister obey these directions?

B.—Alas! no, sir. We have to give him a large salary, or he would leave us and take the first "CALL" that was more golden than ours.

I.—I thought so. Ministers are not such fools as to follow the example or obey the teachings of Jesus or Paul. I conclude as before, and note the progress of infidelity. Not only are James and Peter rejected, but also Jesus and Paul!

B.—The justness of your conclusions confound me. How blind I have been, and yet I talked of living in a gospel blaze. Sir, proceed with your objections, although I am hopeless as to removing them.

I.—I think Jesus said, the gospel was to be preached in all the world, to every creature, and signs shall follow them that believe; they shall cast out devils, and lay hands on the sick, and heal them. Sir, you have known many believers, have you ever seen or heard of "these signs" following any of them?

B.—No, sir; I never have.

I.—I am forced to conclude, therefore, that either Jesus has broken his promise, or that all your believers are not true believers.

B.—Oh! sir, let Jesus be true, and all such believers liars.

I.—Very well, I accept your conclusion; but in what a pretty predicament does it place the christian world with all its prayers and piety—all its missionary crossing of sea and land, to make proselytes! they are the true infidels! Ha, ha, ha!!!

B.—Sir, I am almost speechless; your arguments shatter all my pious hopes and pretensions. I feel poor, and blind, and naked. Perchance God will by some means restore the ancient gospel for the consolation of those in a condition like mine.

I.—It is far from my wish to distress or pain your mind, but if I cannot have the real gospel, I will not allow myself to be imposed upon by a mere sham, spurious, counterfeit gospel. Infidel as I am, I have often admired the church, whose unity, order, laws, officers, and blessings, I read described in the Testament; but as for the rickety, divided thing called christianity, seen in these days, I loath, I despise it from my very soul. I might be disposed to entertain the real gospel—a counterfeit, never. Shall I state my further objections?

B.—Yes, sir, freely; though their truth thrills my mind with pain!

I.—Jesus says, I think, somewhere that he would send a "spirit to guide his people into all truth, and show them things to come." Have you ever known any one so guided and so shown things to come?

B.—No; all modern divines are guided by the writings and sermons of hoary and time-honoured fathers—the commentaries of learned doctors, and the doctrinal decisions of synods, assemblies, catechisms, articles, creeds, &c.

I.—So the Spirit-guide is like other unnecessary things, done away! Have you ever known any one that was "shewn things to come" by the spirit Jesus promised?

B.—No, sir. Prophets are done away!

I.—Thus Jesus promised something not now needed! Bravo, modern divinity—infidelity I mean! You are therefore without the spirit-guide, without the spirit "shewer of things to come." What spirit have you got in his stead?

B.—I confess I cannot tell. The spirit of Jesus kept the church one; other spirits of some strange kind have torn it into strifes, schisms, and divisions innumerable! As you say, we are infidels with all our pretence to piety.

I.—An honest conclusion, and as clear as dialectics can deduce it. Shall I proceed with my objections?

B.—What! have you further objections? if so, proceed with them.

I.—Paul, I think, talks about four foundation principles in some of his writings, viz., "repentance, faith, baptism, and laying on of hands." This order of Paul was not wise enough for modern doctors, and therefore they mend it into *sprinkling*, faith, repentance—no laying on of hands for the Holy Ghost—and your sect, out of these four principles rejects baptism for the remission of sin, and laying on of hands for the Holy Ghost. Thus out of Paul's four principles, modern wise doctors reject two. Is this so?

B.—It is as you say. I quite forgot till now of Peter and John laying on hands and giving the spirit to the believing baptized Samaritans. Paul laying on hands to give the spirit to the twelve Ephesian baptized believers. The elders laying on hands—the bestowing a gift to Timothy, and, I wonder ——

I.—Wonder at what? Do you think that college-taught doctors would follow the teachings of a wild enthusiast, like Paul—ignorant fishermen like Peter and John! No; baptism for remission, and laying on of hands for the spirit, indeed. Such ancient rubbish may be taught by fishermen-apostles, but by wise and pious modern divines—never!

B.—Oh, sir, your remarks are true as they are pungent and caustic. I rack my brain to invent replies to them, but all my efforts are abortive. Proceed, however, with your objections.

I.—I understand that in the primitive church the followers of Jesus were called by the Spirit and Apostles, "Saints." Was this so?

B.—It was. Oh, happy days! But this name is done away.

I.—Do you really fancy that modern pious people would be called Saints now? Never! They prefer to be Calvinites, Wesleyites, Popeites, Churchites, Baxterites, Peterites, Paulites, any ites rather than Saints. They admit that Paul condemned these "names of blasphemy," and said, who is Paul or Apollos? They might be nothing, but Calvin, Wesley, &c., are persons of paramount importance. Infidel, again, you see. Ha, ha, ha.

B.—I confess this is so; but I never saw this matter so plainly before. We may,

I find, learn from an infidel. Proceed, however, with your objections, if any further remain.

I.—In the apostolic church, I think elders were made overseers by the Holy Ghost. Is this so?

B.—Yes; would it were so again.

I.—Vain man. Do you think modern pious people would leave the Holy Ghost to choose weak and foolish things of fishermen again? Never; they have itching ears, and will heap up teachers that can tickle well—the better the tickler the better the pay; and you know that to support these ticklers, merchandise is made of the bodies and souls of men; aye, and of the chapels, too! Paul suspected that modern pietists would not have elders of the Holy Ghost's choosing. No, indeed; and to climax this ticklish subject, large colleges and institutions are built, and learned teachers supported to furnish a supply of first-rate ticklers!!! Ha, ha, ha, Paul. Infidelity prevails against you.

B.—Sir, you fill me with the keenest grief. Surely I have been blind and led by the blind. My piety, I perceive, to have been light and evanescent as vanity. Any further objections?

I.—Saints used to have visions, tongues, dreams, prophecy, healings, &c.; modern divines, I am told, reject all these silly whimsies. Is it so?

B.—Yes they do; infidels that they are.

I.—Why, my friend, I have almost converted you to infidelity; of course modern piety would reject such childish things as visions, &c.; they might be necessary for infants, but not needed by full grown modern pious people and divines. The whole mass is infidel!

B.—It is a marvel to me how I could have overlooked that, which, while you remark, appears so transparent and plain; but truth is potent, even though it comes from the mouth of an infidel. Proceed if you please.

I.—Paul says, I think, covet earnestly spiritual gifts of tongues, prophecy, healings, &c. I think your divines forbid to speak in tongues, and say prophecy is not needed—they are done away. Is this the case?

B.—It is so, although Paul said "we were to know in part and prophecy in part, until the perfect should come," &c.

I.—So modern divines reject prophecy in whole and part, because *perfection* has come, even the most *perfect confusion!* I should like to see a body made up of all the jarring "bodies" of modern sectarians. Methinks it would be an image kicking all manner of ways, and would soon kick itself to pieces again. Ha, ha, ha. Bravo infidelity.

B.—It is with poignant grief I admit the correctness of your rigorous and burning predicates; but, after all, I have one consolation, and it arises from this consideration, that your animadversions, scathing as they are, leave the church of early Saints untouched. Oh, that the ancient church, with its glorious spirit, apostles, unity, laws, and blessings for body and soul were restored.

I.—I feel almost inclined to add, Amen. Do you think it ever will be?

B.—I hardly venture to hope.

I.—I am not surprised at your want of even hope. Shall I tell you why?

B.—Yes, if you please.

I.—Then prepare your mind for remarks more startling than you have heard yet. To all the infidelity previously stated, modern pious divines have capped a climax; they do not even worship the God of Abraham.

B.—Sir, you perfectly astound me! Not worship the God of Abraham! Why, if you can show this you will prove us to be not only infidels but idolaters!

I.—Then listen. The several leading sects, I think, say that "the God they worship has neither body, parts, or passions." Am I correct?

B.—Perfectly so, according to the first article of the Church of England, to which the sects subscribe fully.

I.—Old Moses, who it is said was very intimate with God, says, I think, in Gen. xviii., that God appeared to Abraham, and that old Abraham provided water to wash *his feet*—feet without a body? Also that Abraham and Sarah provided a feast, and Jehovah and the two angels with him *did eat*—eat without a body?

B.—Sir, Jehovah only appeared in figure.

I.—Oh! indeed; then it was only a figurative Abraham, a figurative calf and cakes, and a figurative Sarah—the whole book of Genesis is only a figure, and a fable; Adam is only a figure, and the fall a fable! Infidelity triumphant!

B.—Oh! no, no; it must have been a real Jehovah—real feet—and real eating; real old Abraham and Sarah; a real Adam; and to our sorrow a real fall.

I.—Then my conclusion is resistless, that modern sects do not worship the Jehovah of Abraham, who has feet and could eat and drink. Old Moses and Abraham might be such fools, but modern divines never will; they are too wise and more infidel than I, for I think I could love a God so kind, so condescending as thus to walk, to talk, to eat and drink with his friends Abraham and Moses.

B.—I am almost struck dumb with astonishment; but is it not said that God is a Spirit. Has a spirit, a body?

I.—Are you a spirit?

B.—Yes; and have a body, too. Oh! now I seem to understand glorious old Moses, when he says man was made in the *image* of God—body and spirit!

I.—Moses also states that he had talked with God face to face (face without a body?) but that he wanted to see the face of God in his unshaded glory.—God says no man could see the face of God (in its glory) and live; but he added I will put thee in this cleft in the rock, and as my glory passes by, I will cover thee (thine eyes) with my hand, and when I pass by thou shalt see my *back parts*. Modern pious people and divines say their God has no parts, thus they worship—nothing! They are atheists—too wise and learned are they to worship the God of Moses!

B.—Sir, my senses seem as if steeped in stupefaction; you utterly bewilder me.

I.—Jesus, I think, says his Father has a voice and shape. Paul says, man is not to worship with his head covered, because he was made in the shape of God. God the Father has a person, and Jesus was the express image of it. The God of Jesus and Paul might have a shape and person, but modern divines are too pious and atheistic to worship such a God!

B.—Your premises, are drawn, I must confess, from the plain words of scripture. I see no way of escape from this scathing conclusion.

I.—The God that modern pious people and divines worship they say has no passions. Is love a passion? then God so loved the world, &c. Is jealousy a passion? then Moses says Jehovah is a jealous God. Is wrath a passion? then God sware in his wrath that the rebel Israelites should not enter Canaan. Am I correct in my quotations?

B.—Perfectly so. Sir, you have in this astounding conversation brought strange things to my ears. I never heard a man quote scripture more correctly, and draw deductions more natural and clear. You must have studied the scriptures closely.

I.—If there is any clearness in my arguments drawn from the scripture, the credit is entirely due, not to my ingenuity or ability, but to the conversation of an intelligent friend, who has been for some time joined to a strange people, called Latter-day Saints, whose doctrines I have been stating to you. Have you ever heard of them?

B.—Oh! I have heard of a man receiving golden plates from an angel, on which the gospel was graven, but it is too marvellous for me.

I.—Too marvellous! not half so marvellous as God's writing with his finger on plates of stone, and giving them to Moses.

B.—Well; so it is much more marvellous. I did not think of the plates of stone.

I.—Can you inform me what became of those stone plates?

B.—I suppose, after copies of the law had been multiplied, God took the stone plates to heaven, or caused them to be hid up that they might be preserved.

I.—And so the Latter-day Saints say about the golden Plates—a striking coincidence!

B.—Can you inform me where I can learn further of these Latter-day Saints?

I.—I am sorry I cannot, but my intelligent friend will, I know, feel great pleasure in doing so. I will take an opportunity to introduce you to him.

B.—Many thanks to you. How strange our meeting, and still more strange that you, an Infidel, should have so completely demolished all my pious pretensions. I long for the time to come when I shall hear from your friend of these strange Latter-day Saints.

I.—Then it would appear you shall not have long to wait, for here he comes. Allow me to introduce you, Mr. Latter-day Saint, to my friend of the Baptist persuasion, who is anxious to know something of the rise and doctrines of the church of Latter-day Saints.

L. D. S.—I shall feel great pleasure in taking your friend to where he shall receive the fullest information as to the rise and doctrines of the church of L. D. S. Our maxims are "Prove all things" "Search the Scriptures." Sir (*turning to the Baptist,*) you inquire the rise of the Church of Latter-day Saints! It owes its origin, like all true churches, to revelation from God, whose august principles are those held by patriarchs, prophets, and apostles—ancient as eternity, immutable as God; principles worthy of Jehovah, consolatory to man, and conformable to scripture and reason.

B.—I feel already prepossed in your favor. The conversation I have just held with your Infidel friend has compelled me to acknowledge that modern christianity, with its multiplied divisions, sects and doctrines, is altogether unlike the primitive church described in the New Testament. In fact, he has obliged me to admit, that modern christianity is atheistic, infidelity disguised—a church without ancient gifts, like a body without members, mutilated and disfigured! I must abandon the unnatural carricature, but whither shall I fly; I feel the Bible is true, the seal of the eternal is upon it. I have heard without satisfaction all the sects. Oh, that I knew where I could hear of the God of Abraham and the ancient Gospel of Peter and Paul preached, and see the ancient ordinances administered in their simplicity and power!

L. D. S.—And can you no where on earth find, as you say, the God of Abraham worshipped, the ancient gospel preached, and ancient ordinances administered? Then it is high time that God in his mercy should reveal himself and restore the ancient gospel with its powers, gifts, and blessings.

B.—Yes, it would be indeed merciful and kind. I have often thought how it could be done, If some preacher of talent and influence were to preach the ancient gospel, and administer its ordinances, it would be only raising another sect. All would be in vain, unless some man received authority, commission, and revelation from God to preach and administer like Paul. Oh, that such a man were raised up?

L. D. S.—I have to inform you that just such a man was Joseph Smith, and just such authority, commission, and power did he receive, and just such a gospel as Peter and Paul preached did he preach, and just such ordinances did he administer, and just such signs follow, and just such persecutions and slander, as pursued early Saints, have pursued the church of Latter-day Saints. Joseph, the prophet of the Lord like other prophets finished his course and kept the faith. Modern preachers cried impostor, delusion, and like dogs of hell panted for and shed his blood! To you, as an honest enquirer, I say as Phillip said to Nathaniel, come and see, faith cometh by hearing; the spirit says come; the bride says come, hear, and obey, and your crushed spirit, your disquieted and distressed heart shall know a peace deep and enduring as the throne of God.

B.—Thank you for your invitation. I will come and hear, for saith Solomon he that judgeth a thing before he heareth it is not wise. Farewell.

WITHOUT MONEY, AND WITHOUT PRICE.

In my travels among the Saints I have heard the above text often made use of; some through ignorance, and others, because they have small contracted nut-shell souls. The Saints generally are, though poor, a benevolent, kind, and open-hearted people, and considering their limited means, it is almost astonishing to see what they can accomplish. But scattered among them are a few drones, who, while others are putting their hand to the work, go buzzing about, and will not be content themselves, neither will they allow others to be, if they can help it; and when an elder makes his wants known in the shape of a coat, pair of shoes, or travelling expenses; or if the president of a conference requires means to take him to the valley, the grumbler buttons up his pocket, opens his eyes as if quite surprised, and exclaims—the apostles preached without money, and without price. I thought when I came into

this church, I would have nothing to pay.—I really think that some people get baptized under the impression that they will save seat-rent and the price of class tickets; and you will hear them speak what a deal they did to the elders that have gone, and in the branch they were formerly connected with. They will talk about laying down their life, facing death in its most horrid forms, and many other things which are not asked of them. And when they find out the awful mystery that the rent of the Hall has to be paid, that the elder and his family live like any other people, instead of by faith alone, and require clothes, food, a place to cover their heads, and money to pay steam-boat and railway expenses: and speak about giving a tenth to build a temple to the Lord of Hosts; where, then, is this mighty champion that made such a noise, he sneaks out of the way, he begins to find fault, stops away from the meetings, his mind becomes darkened, till finally, the god of this world blinds his eyes—he becomes an apostate, and loses his soul.

Jesus, when sending forth his servants to preach the gospel, tells them neither to provide purse nor scrip, nor two coats, &c., and to preach the gospel without money and without price. But did he mean that their clothes would never wear out, and that they were for ever to be without money? No such thing. He wanted to prove his servants faith, and also if the world would receive them by obeying their words, feeding, clothing, and supplying them with money, if needful and the people able to do it, and by this means prove if they would receive or reject himself, hence he said, "He who receiveth you, receiveth me; and he who rejecteth you, rejecteth me." If he had established a missionary fund, given them money to pay their lodgings in the next town, and to build a chapel, let out the seats at so much a month or quarter, and a settled salary for preaching, he could not have proved either of them. But let us see how the apostles preached without money and without price. They assembled at Jerusalem according to the Saviour's command, preached the gospel, and the first day baptized 3,000 souls, who sold their possessions and lands, and parted them to all men. We read in the fourth chapter of Acts that although (they made no charge for preaching) they lacked for nothing; how then did they live? They who had possessions or lands, sold them, and brought the money and laid it at the apostles' feet; and one poor man and his wife having sold theirs, and kept back part of the money, were struck dead for lying about it. I do not suppose that this was to be a lasting rule; no doubt circumstances required it.

The gospel is again sent forth to be preached without money and without price, providing neither purse nor scrip. It is not how he may get a living that troubles the Latter-day Elder. He seeks first to build up the kingdom of God, in doing which he leaves country, home, friends, and all; travels thousands of miles by sea and land; many times without a home, shelter, or food, besides anxiety of mind by day and night, for the salvation of the Saints and prosperity of the kingdom of God. Who then can give an estimate of the value of such labours. If we were to sell our property, lands, every thing, and lay the money at the feet of the apostles of these days; if we were to clothe them in gold and diamonds from head to foot, would it restore beloved partners, children, brethren, sisters, who, while mobocracy ruled, through privations and persecution laid down in a primitive grave? Would it be a price for the heavenly intelligence and eternal riches which have been imparted to us by those men, who in the midst of bloodshed and death, beset by apostates and devils in human shape, have nobly stood firm as the mighty champions of Zion? Verily no, nothing short of a crown and kingdom which fade not away, can be a fit reward; they are worthy, and they shall have it. Let none be afraid then lest they do too much, as they sow, so shall they reap. Do not give yourselves concern about the elders saving money. I never knew one to do so. If he gets but bread and water, and knows the people can give him no better, he will not grumble. If he has more than he has use for, he will be first in stretching forth his hand to the needy, or use it in some way connected with the kingdom of God.

I never will deceive people by telling them I want nothing. I will first preach the gospel, and will add to that, that I am without a home, food, clothes, money, that they may have the privilege of providing the same, and yet preach the gospel without money and without price. Let the Saints rejoice in having the privilege of administering to the wants of Christ's servants, that they may be among them to whom it shall be said, "Come ye blessed of my Father, inherit the kingdom pre-

pared for you. When I had no home, ye took me in: When hungry, gave me food: Thirsty, gave me drink: Naked, clothed me: Sick and in prison, ye visited me."

W. C. DUNBAR.

THE FRENCH MISSION.

Aberdare, December 21st, 1849.

Dear Brother,—October 7th—I had the pleasure of preaching the gospel to a small congregation, in the number of which where two exalted ladies from Paris—one being the companion of a princess. They desired me to send all the tracts and books, which they intended to purchase. One of the ladies had a son, who believed that God had no church upon the earth, as the Catholics and Protestants had not the priesthood, &c. On replying to one of the various questions put to me, one said, "how strange! that is what my son says."

10th.—Great day at St. Malo, being race day, the thousands present enjoying the sport of seeing the poor breathless horses driven by spur and whip over hurdles, &c.; the multitude being Catholic and Protestant professors of christianity, and it is difficult to say which hates the other most.

11th.—Visited a learned Catholic priest according to invitation. I reasoned with him for some hours, after which he said, "I believe the Bible to be true, because the church gave it me as such, otherwise I should think no more of it than Punch.

12th.—In visiting several families I was informed that a certain gentleman belonging to the missionary society had visited the neighbourhood some time ago, and presented a Catholic family with tracts and a Bible, which were received with great politeness, but before the donor had reached the outskirts of the premises, the tracts and Bible made a fire under the boiler, to the great amusement of the family. The lady who gave me this information saw the family do what I have related, she being present at the time. She questioned them on their conduct, and received for a reply that it was the general plan the Catholics adopted—the Bible and Protestant tracts being forbidden to the laity. The Protestants joined with the Catholics in burning our tracts.

13th.—At a visit to Madame Carteret, met a learned Hebrew scholar, and a rich lady who greatly admired the Voice of Warning, which she bought together with your interesting tracts from 1 to 6. I heard this lady read "M'Ghie's Drama" with so great an effect, that I could scarcely refrain from tears, finding many circumstances narrated there, corresponding with those in connexion with myself. I had frequently the pleasure of being their guest, and on parting, the lady with her companion presented my daughters with several articles as a token of respect, although the great folks of the neighbourhood despised them for granting me leave to enter their hospitable dwelling.

20th.—A learned Catholic of the name of Brown, on the verge of entering into holy orders, and a gentleman named Hansel, a classical scholar and a clergyman of the Church of England, both testified to me "that they could not find any passage in the Book of Mormon contradicting any truth in the Bible."—The opening of a place for preaching the gospel at St. Servan, and the baptising of brother Peddle, caused the persecution to become so warm, that after having remained there near two months, and having ordained our brother to the priesthood, I presented him with a number of the French tracts, and thought it prudent to leave for a short time for Dinan, a town twenty miles off. About this time, Miss Anna Browse introduced me as a Mormon missionary to a countess from Paris, who had just paid her a visit. She listened to the principles of salvation set before her, with apparent interest. The Sunday I baptized Miss Anna Browse, being very cold, all her friends said, "that it would cost her life," but her answer was, "if I lose my life in serving God by obeying his counsel in being baptized for the remission of my sins, I cannot lose it in a better cause." At ten a.m. she entered the water with great courage, in the romantic bay near Chateau du Briond, before the town of St. Malo. The parties who witnessed the baptism, lifted their

hands and said "*Mon Dieu;*" but instead of the death, her neighbours spoke of, she was revived by the spirit of the Almighty, and the disease that had preyed upon her constitution for years, and baffled the power of the physician, was completely eradicated. The pallid cheek from that moment showed the healthy bloom of youth, so much so that all congratulated her, and the report circulated that a ducking in the sea on such a cold morning was a sure cure, but our sister is determined to give God the glory.

22nd.—The following paragraph in the *Standard of Freedom* newspaper drew my attention. When one of the members of the Wesleyan connexion at Nottingham replied to a question put to him by the preacher, "What do you give to the preacher's fund?" as his reason for giving nothing said, "That he considered the preachers ought to take care of their money, and not spend it in riding in first class carriages, and drinking wine, and dining at splendid hotels." If you allow me to give you an account of my stewardship in this way, you will find that I take good care of my money: good reason why; it is not so easily got, being hitherto part of the little my wife gains in business, which, to save a clerk's salary, she attends to herself, occasionally until the midnight hour. The thousands of miles I have travelled with the scanty sum, caused me to be thankful for a third class carriage, and hope that the various railway companies will set up a fourth class carriage to assist the poor Mormon missionaries of Jesus of Nazareth to reach foreign shores. Wine on the continent is to be bought for seven sous per bottle, so I spent three-pence half-penny for wine the first three months I was in France; but thanks be to our kind Master, I had good bread and butter for breakfast, dinner, and supper, and as desert, I generally added an apple or two after dinner, and for the last six months have not felt a moment's sickness.

23rd.—Brother Peddle kindly carried my bag, books, and tracts to the steam packet, leaving for Dinan at seven p.m., distant from St. Malo, twenty miles, up a fine river. In going up to the town from the steamer, in company with an English clergyman of the Established Church, he made the remark, that if I could not get lodgings, it being then late, I should have to return to the packet. I replied that I had been refused permission to remain on deck. The gentleman made no further remark. All the caffés being shut, and the person to whom I had a letter of recommendation having left the place, I had to bend my way to the square, where, at the base of a monument erected in honour of a celebrated person who conquered the English on that spot five hundred years ago, according to the French account, I spent the dark, cold night of the 23rd of October, with my daughter in my arms. Had the gentleman-clergyman taken us as his guests, "forgetting not to entertain strangers," we could not have spent the night more happy.

24th.—And two following days, visited sixteen families with tracts and books, and I did not forget the English clergyman, who received the tracts with politeness, and promised to read them.

27th.—Attended the services at the church of the said gentleman, who took for his text Luke xiv, 23; "And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in that my house may be filled." I felt happy, for surely I have been through all the highways, streets, and lanes of the town, and over some hedges, for many miles into the country, compelling all by tracts and testimony to come in, that the Master's house may be filled.

November 7th.—Wrote a letter to the Protestant minister, at Havre, desiring him to correspond with sister Anna Browse. Not understanding the English language she will be able to answer all his enquiries in the French language.

11th.—Sunday morning; in passing one of the Roman Catholic churches, at Dinan, the great folding doors being thrown open, I saw the place crowded with devoted Catholics, as busy as bees at their religious services, called mass, viz., the offering up of the consecrated bread and wine, which are supposed to be changed into the body and blood of Christ, as an expiatory sacrifice for the quick and the dead. Outside, before the said church, in the square, a great multitude, as busy as bees, selling and buying cabbage and other vegetables. The voices of those outside and those inside mingling together—a fine token of the industrious habits of the French, in connexion with the *living* and the *spirits of the dead*. The following day, in the same church, a company of soldiers met to say mass and get the blessing of the

priest to prosper their military warfare in connexion with the powder and bullet, the sword and bayonet, and also to get their souls saved. The drummers took the lead at the head of the grand procession; the brass band followed, then the priests in their different orders, with white robes, walking two together, guarded by a soldier on each side. They entered the great edifice, drums beating; the priests and officers entered the choir before the altar, the musicians in a circle outside, playing their charming music during the mass. The effect in the great massive temple was truly thrilling. They had many trumpets, and instead of the psaltry they had many drums. The size of the lofty edifice that had its pinacle towering as it were in the clouds, may be guessed by the number of drawings and paintings. I reckoned about thirty, some ten feet long.

16th.—I had the pleasure of visiting the Roman Catholic Seminary, containing eleven tutors, and one hundred and thirty students. The discussion with one of the learned priests, for some hours, on the evenings of the 16th & 17th inst., was truly interesting. The first hour of the second night's discussion was spent in answering questions put to me by M. Lemú, one of the tutors, a gentleman of great courtesy (the general character of the Catholic priests). He bore the plain truths and hard sayings of my sermons with patience, and acted towards me with the greatest politeness, shaking me by the hand at parting, receiving our tracts with thanks, which I believe will be well digested by the learned linguists of the college.

A description of the vast college, an account of the priests' chamber, with the nature of the conversation would be interesting, but it would fill a STAR, so I shall postpone it until we meet in our sure dwellings and quiet resting place in Zion's happy land, when from my journal I shall run over the record, of a *Latter-day Saint's visit to a Catholic college.*

17th.—Visited the jail, a large ponderous tower, built five hundred years ago. Not many prisoners: I spent some time with an Irish gentleman, imprisoned for debt. The law of France authorises the creditor to take the body of a debtor without any previous notice; so that this gentleman was put in jail although his coach and horses, as he testified, were sufficient to pay his whole debt in the place. I sent him some Mormon tracts the following day, for he had been circulating false reports from the prison about our principles.

18th.—Sunday. I visited the Catholic church erected in honor of St. Malo, it being the day set apart in veneration to his memory. The grand ceremony was performed before the thousands present, in the great church, having about twelve altars, lighted with candles nearly six feet long. I reckoned before that of the *soirour* upwards of one hundred, dazling their lights on the cross, &c.

19th.—Visited Dinan Museum, containing a fine collection of many curiosities in the different departments of art, science, and nature. I also paid Mr. Thompson the fourth visit, according to invitation, a gentleman professing himself to be a disciple of Swedenborg. During the conversation an English clergyman entered. I had to contend with both for some hours, and considering the plain truths set before them without respect of persons, their politeness in parting was truly laudable. Mr. Thompson believed Swedenborg, that a certain part of the Word of God was hidden in the earth on plates, and that it should come forth. He particularly desired me to send him a copy of the Book of Mormon.

21st.—Left Dinan for St. Malo, on my return home to visit my family in Wales. Found brother Dunbar, family, and Saints at Jersey, doing well; also brother Stenhouse, and the host of Saints at Southampton.

25th.—Spent a happy day at Bristol, with brother G. Halliday; I had to preach for him, at 6 p.m., to a multitude of the Bristolians, who appeared to enjoy the service.

27th.—Reached home, "sweet home," where I had the pleasure of enjoying the smiles of my family.

Labours.—The distribution of tracts, Spencer's Letters, Voice of Warning, &c. Testifying and preaching from house to house, when an opportunity would be granted—discussing the truth of our principles in connexion with the nature of the kingdom of God, with Protestant clergymen and Catholic priests, and also the laity, comprise the principal part of my labours for the last three months on the continent of France, which I know will not be in vain in the Lord.

Success.—I have not as yet reaped a rich harvest, but the few that have entered

the kingdom by being "born of water and of the Spirit" have received glorious testimonies of the power of the truth as it is in Jesus. The Master has also said, "the little one shall become a thousand," &c.

Prospects.—The plowshare of truth has pierced the heart—the seed of truth was sown—a few grains immediately sprang up, the fruit appears strong and healthy, *proving* that the climate-soil, (may I say instrument) and seed will soon cause a Mormon market to be established in France, *in the very teeth of the gates of hell.*

Amongst those whom I have baptized since I have been home, is an intelligent Baptist minister, upwards of 60 years old. He appears already to be a new man, commencing a new life in a new world. To God be all the praise.

With great respect, yours truly,

WILLIAM HOWELLS.

LETTER TO THE EDITOR.

New Orleans, November 8th, 1849.

Brother Pratt,—Dear Sir, in a former letter I sent you the number that died on the ship *Berlin*, and I would have given you the particulars then, but I had not received them. As there were some Saints died who had no relations on board, I wanted to ascertain what disposal had been made of their property, so that their friends could have it. I have called on those that had their property, and they have placed it at my disposal; I therefore send you their names, and await your counsel how to dispose of it.

William Fielder, died September 25th, aged 21; from Sheerness.
Charles Timmings, died September 26th, aged 22; from West Broomwich.
John Buckley, died September 29th, aged 28; from Derbyshire.

The above three are all of whose property I can ascertain anything about. I would here observe that a great quantity of their goods were thrown overboard. The following are the names of the rest of the Saints that died and their children:

Ellen Stoddart, died September 13th, aged 27.
Eliza Hopkins, died September 16th, aged 23, and two children.
William Smith, died September 17th, aged 50; from Derby.
William Brindley, died September 18th, aged 46; from London.
Patience Smith, died September 18th, aged 2 years.
John Mason, died September 22nd, aged 63; from Staffordshire.
William Harrison Birch, died September 22nd, aged 2 years.
Agnes Smith, died September 23rd, aged 10 months.
Martha Stoddart, died September 23rd, aged 9 months.
Mary Anne Wilson, died September 23rd, aged 18 months.
Ellen Fife, died September 24th, aged 5 years.
William Farnsworth, died September 24th, aged 18 months.
Thomas Warburton, died September 25th, aged 53; from Crewe.
John Fletcher, died September 26th, aged 26; from Chesterfield.
Sarah Anne West, died September 27th, aged 2 years.
Ann Farnsworth, died September 27th, aged 42; from Leeds.
James Dawson, died September 29th, aged 28; from Oldham.
James Corr, died September 30th, aged 9 months.
F. J. Bradshaw, died October 4th, aged 6 years.
Mary Bradshaw, died October 5th, aged 8 years.
Ann Whale, died October 6th, aged 12 months.
Agnes Bradshaw, aged 5 years.
Richard Lester, died September 28th, aged 25; from Leister.—Total 28.

The Saints in New Orleans have been organized, and we have formed a branch here for the winter. We have good meetings and have baptized several, and many are enquiring into our belief. The Saints generally who have remained in New Orleans, have procured work.

Praying God to bless you, I remain yours, respectfully,

THOMAS MC KENSIE.

REPORTS OF CONFERENCES.

CONFERENCES.	WHEN REPORTED.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excomd. (Since last Conference.)	Dead. (Since last Conference.)	Removed by Letter. (Since last Conference.)	Received by Letter. (Since last Conference.)	Emigrated (Since last Conference.)	Baptized. (Since last Conference.)	Scattered Members.	Total No. of Members.	PRESIDENT.	SECRETARY.
*Edinburgh	Sept. 22, 1849.	23	1	44	52	66	22	68	6	41	30	29	110	49	1301	William Gibson	Geo. P. Waugh
Macclesfield	Dec. 9, "	5		23	15	8	6	15	1	2	1	2	51		330	J. Clements	I. Galley
Isle of Man	" 9, "	3		10	6	5	4			1		11	10	4	90	Loren Babbit	Joseph Lawson
Staffordshire	" 16, "	12		38	33	14	12	13	6	20	2	9	29	5	347	J. D. Ross	William Lloyd
Derbyshire	" 16, "	11		41	25	20	10							4	424	Lewis Robbins	T. B. Ward
Worcestershire	" 16, "	10		20	24	7	9	8	0	5	23		21	2	305	John Lyon	Samuel Williams
Bedfordshire	" 16, "	15		43	42	16	12	11	2	8	9	16	54		518	J. H. Flanigan	Robert Hodgert
Cheltenham	" 18, "	19		42	34	25	19	4		10	13	25	60		606	J W. Cummings	J. Stay
Leicester	" 18, "	4		14	15	5	6								224	Lewis Robbins	Sydney Mee
Herefordshire	" 20, "	19		29	29	21	12								498	C. H. Wheelock	
Norwich	" 20, "	10		32	32	18	10	7	2	2			57		457	Thomas Smith	
Liverpool	" 22, "	12		55	65	27	21								1049	Milo Andrus	J. S. Cantwell
Newcastle-on-Tyne	" 22, "	15		43	39	16	13								569	William Speakman	
Glasgow	" 23, "	25		84	67	91	37							50	1743	Harrison Burgess	Walter Thomson
Lincolnshire	" 23, "	10		18	25	17	4	20	1	1	1	8	25		359	William L. Cutler	J. E. Taylor
Clitheroe	" 9, "	10	1	22	34	19	7	4	1	11	6		20	15	357	William Moss	William Wolstenholme
Wales, 12 Conferences	" 23, "	100		426	239	221	119								4645	William Phillips	John Davis
Bradford	" 23, "	15		36	66	21	10								770	James Mursden	
Galloway Union	" 23, "	1		3	1									6	18	John Kelly	
Hull	" 23, "	5		21	17	11	6	8	0	8	3	0	38	14	345	James M'Naughten	Charles Barnes
London	" 23, "	40	1	88	113	64	41	81	32	230	202	62	767	10	2637	John Banks	Fred. Piercy
Sheffield	" 23, "	26		53	99	64	34	38	9	30	29	54	158		1789	C. Dunn	Walter Savage
Warwickshire	" 23, "	14	1	47	54	24	15	16	1	30	17	25	105		775	Alfred Cordon	John Toone
*Birmingham	July 1, "	20		81	88	50	36	16		43	34		160		1640	Jeter Clinton	John Brook
*Manchester	Aug. 5, "	28		97	187	75	44	50	17	48	26	14	192		2566	R. Cook	Joseph Stockton
South Conference	Dec. 23, "	19		32	67	35	37	31	19	35	24		198		1150	John Halliday	Henry Fulstone
Preston	" 23, "	8		40	28	18	2								500	G. D. Watt	
Total		479	4	1482	1496	958	548	390	97	525	420	253	2055	159	26012		
Saints emigrated, since	Aug. 14, 1848.														1900	nearly.	
															27912		
Gen. Confer. Report	Aug. 14, 1848.	350	0	929	1185	608	341								17902		
Increase in 16 months		129		553	311	350	207								10010		

* No *late* returns from the following conferences:—Edinburgh, Manchester, Birmingham, and Ireland, but their probable increase since the dates of the reports given in the table above, will be from 10 to 15 hundred. The STAR has been delayed several days waiting for them. These conferences should appoint clerks or officers who will be more punctual.